1: Ray E-5 (1928-38) 1939 Plateau

made of poles covered with bark or with fir-branches. Others, those belonging to the richer people, had conical tents made of skins or mats put over them. Poles were also erected at many graves, and on these were suspended many of the articles belonging to the dead person. The poles always had the bark peeled off, and were painted. . . . On many graves, particularly in the country near Lytton, the canoe of the deceased was placed bottom side up. On some graves were wooden figures almost life size, carved as nearly as possible in the likeness of the deceased person, whether man or woman. The Indians say that a long time ago grave figures were not used by the Upper Thompsons, and that this custom was borrowed from the lower division,[114] which in turn, it may be added, received it from the people of the lower Fraser River. The Shuswap use shelters similar to those described, but do not place canoes or carved posts on graves. The Upper Lillooet build a framework of four poles from which are suspended the belongings of the deceased.

In general very little attention is given to lining the grave, although poles or bark may sometimes be used for the purpose. Of the Flathead, however, Turney-High writes,

> They say the oldest method was to prepare a floor of flat stone slabs when these could be had. A wall of such stones was then built up higher than the depth of the corpse. A houselike structure was then prepared to protect his head and feet. Saplings were laid over this stone structure and a parfleche stretched over them before the grave was filled in.[115]

Alternative, simpler methods are also described.

The grave is prepared for flexed or extended burial according to usage. In the north central Plateau (Lillooet, Shuswap, Upper Thompson, Southern Okanogan, Sanpoil, Kalispel, and Coeur d'Alêne) the body is invariably flexed but in all other parts of the area the extended position is found.

Although cremation is the universal practice of the Carrier, and perhaps the Sekani, Morice interprets it as a recent importation from the Coast. The original custom of the Athabascans, he asserts,

> seems to have been to enclose the bodies within rough cratings made of small logs crossed at the ends, which were raised from three to seven feet above the ground on stout poles or posts, much after the manner of the scaffoldings whereon they cache their provisions and other household impedimenta. . . .

[114] Teit, *Thompson Indians*, p. 329.

[115] Turney-High, *Flathead Indians*, p. 142.